Hopi interviews May 2004

Leigh J. Kuwanwisiwma (Greasewood clan, Paaqavi, 54 yrs old), CPO, Kykotsmovi, 5-24-04.

Ho'aypi - by Crack-in-the-Rocks - a camping place on Hopi pilgrimages to the Peaks (LJK went there with Lawrence Lomatska. ho'aata means to put on or into (referring to putting into wagons, he thinks.

Puhutukwi (O'Leary Peak) off Sunset Crater - Snow clan (Songòopavi) eagle-gathering area

Several clans have privileges in that area around Crack-in-the-Rocks: Tsu'ngyam (3M), Tuwangyam (3M), Piqösngyam (2M), Lenngyam-Alngyam (Walpi). Later Bear clan gained privileges into that area (after establishment of the villages). Naqöyki is a Bear clan village in the area (east side of LCR).

Old trail goes from Orayvi to Munaqwvi (Sand Springs) - used by Orayvi because continuous flowing place. From Sand Springs bridge trail leads directly to Crack-in-the-Rocks.

Schultz Pass area behind MNA - trading route/trail to Yavapais. Doyle springs a big spring in the area where Hopis stopped en route; a shrine there, part of pilgrimage. Another sacred spring there: Lakonva (Crater springs) - Lakon shrine at the spring (info from Dalton Taylor and Larry Lesko).

Pasiw'ovi - Elden ruin. Where several clans (Flute, Bear, Spider, Bow, Greasewood - "almost all the clans that emerged" (i.e., as opposed to those who came from Palatkwapi) from S gathered, and were given instructions by the Katsina people to undertake migrations. A lot more villages around there; Pasiw'ovi the biggest one.

Spring on E side of Woodruff Butte - Patki clan, Sivapva, named for Sivapngyam (Rabbitbrush clan), that migrated with the Patki, or met them at Tsimontukwi. It was Sivapngyam that sacrificed the 2 siblings to Paalölöqangw (into the LCR). The spring is still visited to pay homage to that event: they make offerings to the spring and to the river. Used to be a village there, where the staging area is. The Zuni and Orayvi shrine used to be there - but was bulldozed as LJK and Eldridge Koinva watched.

Also springs from Chavez Pass to Nuvatukya'ovi, including at Tataytukwi, Pamöskwewtaqa (another Water clan site nr. Meteor Crater road), and Susungwva - spring by Nuvakwewtaqa (Valjean knows where this is). Blue Spring - Chevelon Creek = Sakwavayu, from Willow Creek all the way. A county park by Willow Creek (McHood): Qöviipi, 'swirling water, whirlpool' - not supposed to go in. Willow Creek is start of Sakwavayu.

There are 50+ villages in the Homol'ovi area, inc. Patki clan. Patki clan (Walpi) sponsors the Paalölöqangw dance - got water for the ceremony from Palavayu (i.e. LCR, but this may be a

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back translation - most refer to it just as Paayu). The original Coyote clan village is at Homol'ovi; then went to Sikyatki, and after ended up at Walpi, Musangnuvi, & Orayvi (most at Orayvi). Too much credit is given the Sun Forehead clan at Homol'ovi; they went there during PIII. The Water, Tobacco, and Coyote clans were the earliest clans at Homol'ovi - prior to the Sun and the Sun Forehead clans.

Weenima springs - part of the stopping place for Hopi Sa'lakos. Hopi representations of Zuni katsinas are always regarded as coming from Weenima (contra Kiisiwu or Nuvatukya'ovi). Their route begins at Ma'öp'ovi (Kinishba), where there is a Greasewood shrine (Titus Lamson still depositing prayer-feathers there into the 1990's), then to Weenima, then goes to Kinnikinnick ruin (Anderson Mesa) = Aalosaqa, then W to Pasiw'ovi. The whole LCR is a trading route and a pilgrimage route for salt. From 1M and 2M, went past Antsomo (White Cone) on salt tail to Zuni salt lake.

Orayvi route to Zuni salt lake went via Patupha (Tolani Lake), and the area known as Wuukopatupha, a basin just N of Leupp right across the bridge (bedrock is just one foot down, so the floodwater stayed for a long time). This whole area used to flood seasonally and attract game animals that Hopis hunted - esp. antelope, and water fowl (hunted for feathers). S toward Winslow from Leupp is another whole floodplain where there are many little basins - paapatupha - hunting antelope and water fowl here too. By the old Winslow road there is marshland where Hopis hunted water turtles - collected for ceremonial purposes, though shells not so good for rattles; preferred desert tortoises for that - traded from Yavapais who got them from Walapais. From Cameron to Leupp not enough pasture for antelope, but used Suhuva (Ward Terrace)- salt spring.

Got blue salt (sö'önga) from Camp Verde - LJK and Morgan Saufkie went to collect blue salt there recently, mixed with dye to dye rabbitbrush for baskets.

Below Songòopavi there are old diversion dikes - recommends going on top of Hooyapi (Little Giant's Chair) to see them; they fed off the Polacca Wash, primarily used by Songòopavi.

<u>Ferrell Secakuku (Snake clan, Supawlavi, 67 years old, d.o.b. 11-13-1937), 5-24-04, Supawlavi, in the field.</u>

Nanqava, a spring below the mesa at base of cliffs - Bear clan spring; he went there with his F from Supawlavi re: purification ceremony (after Niman) - kyeftuvawisa ('going for kyeeve,'[boxthorn, tomatilla] which dispels all bad things; once a katsina leaves the village, it should leave nothing of its spirit behind - hence ceremony). E from there is another purification spring for Supawlavi Mötsifkyahoyvi ('where all the debris gathers'). They go for purification to springs in 3 directions from Supawlavi; the third is Lemeva (to S). Both Lemeva and Toriiva are shared w Musangnuvi as Katsina springs.

(Standing 400' below Ho'tsiva). 50 yrs ago when I was a boy, still used to come down here for

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water (for cooking and other domestic uses) - came w burros, load them up with 5 gallon cans. Ho'tsiva, Suviipa, and Mötsifkyahoyvi were the main Supawlavi springs, where they got water for domestic and ceremonial use. Suviipa was best for cooking - water is sweet. Many people from Musangnuvi and Supawlavi made daily trips to the springs for water into the 1950's. Gov't came in with jobs in the 1950's and subsistence economy shifted towards cash economy. Trips with burros to springs for water diminished, until by 1960's springs abandoned for domestic use. Gov't put in windmills, and people took 55 gallon cans to fill up there - lasted a week. Then in 1970's, wells were dug, and took over. Hopis used to be v. conservative with water, did not take daily showers (and still do not during ceremonies, or more traditional people all the time); would bathe twice per week - people brought tubs to Suviipa (one day a group of males, another day a group of females), brought wood, heated water and bathed. Otherwise ran down to spring at dawn and splashed water, then ran back to village. Nowadays take showers every day. But I am trying to bring the springs back - FS began to do this a few years back - the spring is now partly developed, and will place a 550 gallon tank below Ho'tsiva. Wants to teach the youth about the experiences Hopis used to go through - important for molding character. And to get the people to come back and use the spring; eventually wants to pipe water down to the ledge below and plant a peach orchard. We're doing peach orchard restoration.

It's very important to get the rights to the water now - for the future. We (Snake clan) migrated from the last place - Palatkwapi. We needed to look for this place, a flourishing place with lots of water. At Palatkwapi there was a lot of water, even rivers flowing through the village - a lot of irrigation, produced a lot of crops. But we need to go to the place where we were going to settle permanently, where there is a permanent water supply, and where there are riches underground.

Some day we Hopis will multiply, so there will be more of a demand on the resources that the spirit (Maasaw) has set aside for us. There is a saying that we will wake up one day to an abundance of people on our land. We need to safeguard that water for our relatives who are coming behind us. Other races will multiple too, like Navajos, whites, and will tap into same source of water. So if we get the water it's *very* important for our people. We're living at the "top of a mountain" - all the water runs away from here downhill to LCR, then to CR, then to Valley of Phoenix, Yuma, and Baja and Pacific. All the water that we should have, someone else is using it. We need to regain some of the water we lose to the people down S.

Some day we will be accustomed to the economic ventures of the outside world. Someday our culture, our rituals, our language will end. Then we will be in a new world, perhaps the 5th World. But if we advance too far into material culture - like what happened at Palatkwapi - then we will vanish and another race of people will be born - with communal and spiritual mutual support.

The only way to get water back is through water rights. The main thrust in purchasing back our ancestral lands (i.e. the Hopi ranches) - they are not "new lands": they are our ancestral lands (we have our arch sites there etc.) - was for the water rights. Those arch. sites are our footprints, inc. Homol'ovi. The Sun Forehead clan says our village is still waiting for us there, if we ever decide

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to go back.

Suuvi - (sumac) berries, suvifsi growing here by Suviipa. Gardens here - recently put in. Supawlavi gets special ceremonial./cultural use water from Mötsifkyahoyvi. Other ceremonial use at Nanqava. We want to measure flow & and quality-test the spring here. We are at the S edge of the Navajo aquifer. We are still fighting Peabody. These springs are from N-aquifer water. The springs are the breathing holes of the underground water. If we had a visual measure of the spring flow, we could demonstrate the water loss. This is a bathing place - the water was used to splash-bathe. First you pray to the spring, when you come down before sunrise and then splash yourself. It is not to get clean, but to enhance bodily and spiritual strength. Then you run back up to the village and keep going. There was a lot more water into the 1950's than what you see now. There is a rush that growing all over - pashö, paatusaqa - that sucks up a lot of the moisture.

We came here to Supawlavi from Songòopavi right after the Pueblo Revolt.

There is another spring down below - looking southwest toward Old Songòopavi - by a bent-over cottonwood tree - Honanpa (Badger springs).

Nanqava is just below Tu'oynaqvitata ('square earrings patched to the ground') - a sandstone slope fractured into sections resembling the mosaics of old Hopi earrings.

Down below (looking down from the ledge below Ho'tsiva, looking west and southwest), Supawlavi has undertaken a renewal of the orchards project: we have planted 20 peach and 20 plum trees, from the road all the way up to Pösömiq (the box canyon to the right as we are looking down). When I was young, the peach orchards ran throughout this whole area. There were field houses here for Supawlavi people, and drying peaches covered all the ledges. We used to lead the wagons with peach sacks and take them to the Buttes to trade for mutton with Navajos - and they came up here to trade. One was named Tsinaajini, who said he was Bear clan, and called himself my F's uncle.

Qahatniwpi (refers to qahavi, willows) - Comar springs - is on the other side of Piitukwi (Nipple Butte). There is still a lot of water gushing out. Hopis used to plant there a long time ago, in that area and on south; Hopis also used to hunt antelope there (Qahatniwpi area) in my grandfather's time (perhaps 50 yrs before I was born); my GF was the one who told us about this - there was a corral-type catchment in there, where they would box in the antelope and shoot them with arrows - men from 1M and 2M (3M went toward Leupp and Cameron for their antelope hunting). But we have not gone there for this since Navajos moved in.

Down below is another place Paqölvi, natural water hole, where the water comes down the wash (pööva) and gathers from Pösömiq. Another place down there is Masvuvuwpi, the place where Maasaw sleeps. And down below that is Löwafsö (vagina rincon)- below where we are standing toward Pösömiq.

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All the washes develop because of torrential rain, and all the water goes south, where it is picked up and used by the cities.
Another planting area is Philip's Farm on the Jedditoh Wash, and also Isva (by Supawlavi housing area) on the Polacca wash beyond Little Giant's Chair - both areas they irrigate the fields. And at Tsu'pi, right below Philip's Farm, on a fan of the Jedditoh Wash. The CCC built dams in those areas.

Other springs in Supawlavi/Musangnuvi area: Aqwpi [Akpi on map], Asayva [Asiva on map], Mötsifkyahoyvi [=Tsakpava/Jacqua-va on the USGS map]. Ho'tsiva and Suviipa are not shown on the map. Other springs farther N are Angwuspa and Höövavi. There is also a spring above Palatuyqa, and at Isqaasokpu ("coyote burp"), and also Kooninva [Havasupai spring], where the Supais stayed when they came to trade. Other springs - looking across toward Weaver Selina's house [2 story with store] nr. Songòopavi - Höwiipa ("near Weaver's place"), Hohoyawva (Stinkbug spring) - there is a cesspool there now; Tsorva (Bluebird Spring).

All the springs were used for both domestic and ceremonial purposes; some are more ceremonial than others. There are over 2,000 springs on Hopi throughout the 12 villages. So there is plenty of available water on Hopi. Taking a small amount of water from a spring for ceremonial purposes signifies the abundance of water, and is designed to help multiply water for all the people of the earth, and all the animals and plants. We (Hopis) are the stewards of the earth; so that's how we take care of the peoples of the earth. This has been the hardest part for us - to prove our understanding of the way water is renewed: there is a conflict between our oral history and the spiritual value of the water with the physical aspect of the water. But if we get the water rights I am sure we can use an abundance of water. Spiritual use is very important - without that spiritual support that we have, we would not have been here for more than 1,000 years: it is because of our spiritual values that we are able to stay here: Rome, the Mayas are all gone, but we, the humblest people on earth, remain, even in the face of the challenges we have today. It is all because of our spiritual values.

Suviipa (suuvi - 2 kinds, one sweet, one sour) - terraced gardens at this spring. There used to be a big clear area where we took baths, we would boil the water, wash our hair, etc. But the large rocks fell in. Our mothers tell us this spring has sweet water, best for cooking - so my M et al always came here for special cooking, like totokya piiki. The rocks are subsiding into the spring. When my M was brought here from Paaqavi, she came here to Suviipa (ca. 1941-42) and developed the terraced gardens, because she had experience of that (at Paaqavi gardens). She grew cilantro, carrots, squash, chile - also what they grew at Paaqavi; whatever they grew there, she grew over here. At that time,it was watered by handcarrying buckets. There used to be a handpump here. Greg Glasko refurbished these gardens ca. 10 years ago after Paaqavi (works w Miguel Vazquez at NAU). This is one of the major springs of Supawlavi that we really want to protect. Those who gardened here: Lucille Talaswaima, Renee Quavehema, Alta, Laila Lee (helped my M), my aunts Elsie and Mary Mae.

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By Pösömiq, my GF Humiyamtiwa (Bear clan) developed the orchard by the ridge - there are field houses there beyond the cottonwood trees (looking straight down).

Mastufqa - standing rocks below Musangnuvi (near Toriiva) - refers to smallpox, pushing people over the edge, because there were so many deaths. It is now a field office of CSA - the buildings there belong to Supawlavi. Pa'angwni, the Guidance Center by Toriiva. In 1940's-1950's used to have terraced gardens at Toriiva - in FS's lifetime, the water was as high as in the photo from 1905. Toriiva is within Supawlavi jurisdiction, but both Musangnuvi and Supawlavi gardened there.

Plate 43-4 = Petskovi by Musangnuvi just by Payufki (Payupki).

44739 - Tsivokpi (fr. tsivookya) - by Musangnuvi - where the water runs and the land silts up, by Polacca Wash.

Wilton Kooyahoema and Abigail Kooyahoema, Abigail's house, Hotvela, then to Siwuqva overlook, then to Wilton's field below Hotvela near Dinnebito Wash (Abigail is Wilton's M; Wilton's Z also present and another woman; Abigail is matriarch of Kookopngyam, 90 years old; Wilton is ca. 67; his Z appears to be ca. 60)

Wilton reports there were fields in Dinnebito Valley before split but does not know of gardens (NB contradicts other sources indicating presence of gardens as far back as 1858). In 1948, Hotvela gardens were not that big; they have added sections since that time. Men from Orayvi used to have sheep camps down below (i.e. around the cliffs below Hotvela). Siwuqva was were Orayvi had its gardens. Burros, sheep, and horses watered at Hotvela spring. After 1906 women started to put gardens in - gardens were not big even when I was a child. Hotvela gardens contain: corn, squash, chile, onions, tomatoes, carrots.

Abigail remembers going to the gardens with her M, Jesse Tuveyesnöm. A good, clean stream of water used to come out of the spring.

Wilton's Z: The general name for the gardens NE of the village (inc. those TJF & PW looked at last November) is Hopqöyvi (i.e. "NE place"). Ellie and other Tepngyam used it; Qömahongiwma was the first one to use it. Norma, Ellie (Siletstiwa), Olive, Katherine [Sewemaenewa, I think] still use gardens at Pusukinva (also NE). Siikwaptiwa (Kyelwungwa) used to have apple trees down in the Hotvela gardens, then they cut them down and started to build the gardens there. His Ss are Greasewood.

Wilton: At Masawkatsinki, there is another spring where they had gardens. Peggy Scott - Badger spring - another place with gardens. And below that is another spring that David Monongye had. At Wisoqvösö [Buzzard rincon, S of village] there used to be gardens too. But all those springs have dried up now. The gardens are now passed on within the clan, even though it was individuals who began them.

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Wilton's Z: There is a meeting every March of the kiva people to decide when to clean out the pond; it rotates among the kivas every year [like Niman and Soyalangw]. From the pipe at the Hotvela gardens, your group gets water once a week. There are 4-5 people per group, 7 groups in all, organized by clan & family. Abigail: it has been once a week since a long time ago. Wilton's Z: Then in between times, you take a cup and keep the gardens wet.

TJF: If there was more water, would more people plant?

Wilton, his Z, and the visiting lady: "Oh yeah." Wilton's Z: There is not enough water for everyone now - people are fighting for water.

Wilton: There were three places where the water used to come out, but not so much now.

Wilton's Z: Not all of Hotvela has piped water, not the plaza area, because there are sensitive areas (i.e. religious); the sewer lines run two sections away from the plaza. So, some people at Hotvela are still hauling their water.

Wilton: IHS started putting in water and sewer lines. Wilton started to work for them in 1985; prior to that most of the villages did not have running water.

Wilton: Siwuqva gardens [in cliff corner near Huk'ovi] were not as big as Hotvela, but still a pretty good size; CCC put in a trough there. There were also gardens at Mumurva [Loololma's area S of Huk'ovi].

At Wilton's field in Dinnebito Valley. This was my step-F's field (Nelson Kyarngöyva, my M's 2nd H). My Z planted it, then I took over about 1989. Then I started expanding it - rented a tractor. In six years I had built it up to 12 acres. We get a crop every year (even in the recent drought years): we used to get 13-14 pick-up loads of corn ca. 1991 (18 in 1993 - last time we had a real good crop) - last year [2003] we got 9 pick-up loads. It's all dependent on rainfall and snowmelt - it stays moist here. There is a lot of blowsand underneath (not nayavu clay, which turns hard and impedes growth). The Kookopngyam used to have a field beyond it, but it got real hard with nayavu, and now you can't plant it. I planted 4 sections for my M, 2 sections for my W, the rest for my Ds; on the top side are my nephews, and my son Merwin is planting over that way. Nobody was planting up this way until my step-F and then when I expanded it. There is a big wash that comes down from Apoonivi. The Kookop clan's property boundary lies over there - can't expand beyond that boundary. My step-F is Sand clan, his B is on that side, and the Sun clan on the other side of the rock house.

<u>Dalton Taylor and Morgan Saufkie, Songòopavi - Homol'ovi etc., 5-25-2004.</u>

DT: Homol'ovi is also called Paayu - literally, the LCR, but was also applied to the village itself. The bigger site of Homol'ovi is N of the LCR, but the real Homol'ovi is S of LCR in Winslow

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itself. DT's uncle said they used to go there and camp by a butte, at a hill with a big rock on top of it - that's the actual Homol'ovi.

MS: from homo'ta, pyramid shaped, + oovi, on top. Paayu usually runs year-round. The river spread out right there at Homol'ovi.

DT & MS: the river is the most important thing to the Hopi people.

DT: Long time ago, they came here and built S of river. Then they moved on NE side of LCR. The Sun clan lived above Winslow town. Then different clans came in and moved on up this way (to Hopi Mesas). Our people (Sun) remained, but then since almost everyone was gone, we decided to come up here.

MS: The Bear clan went the other way, by Flagstaff, Sedona, by Tsor'ovi [Tuzigoot/Montezuma's Well], and Wupatki, and stayed for a long time, and then came to this Paayu right here [i.e. at Wupatki or Naqöyki], then to Matövi [Burro Springs], and then up to Songòopavi. At Homol'ovi were: Corn clan, Water clan, Sun clan, Sun Forehead clan. (Says Pa'ötsvi also = Burro Springs.)

DT & MS: At Homol'ovi, clans probably had separate houses within the same village rather than separate villages.

MS: Clans left clan marks, so that descendants and other migrating clans would know who had been there - pottery, ashes, and petroglyphs.

DT: Clans have a mongki, "official" clan house, e.g., Sun clan house at Amelia's. Contains all the sacra of the clan. So probably Homol'ovi was the same way, and clans lived in separate house groups.

DT: There are 2 kinds of turtles - water turtles and desert tortoise (latter from Barstow area). Hopis used both for knee-rattles - former softer, latter harder. A long time ago, they went hunting for water turtles at Sakwavayu - Clear Creek, and Lemovayu (by Page). They also traded for different things: went to Paski (Prescott) for cowhide to make soles of Hopitotsi (Hopi shoes), and other things. Perhaps from Prescott, went for desert tortoise. They used water turtles more in the past because they were easier to find.

We stop by Siipa; "there is water all over that area."

MS: Siipa itself is in the wash; it was fixed up with flat rocks - my GF told me about that. 1M & 2M both used Siipa for ceremonies. Also Ngömafva (cedar spring) - E of highway, a little SE of Siipa.

MS & DT: sheep and cattle were watered at the LCR, and Tolani Lake. "Wild" livestock -

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longhorn cows - went to both places from Orayvi, 2M, even Polacca. Everyone used this land towards Leupp (MS: "my GF [Andrew Hermequaftewa] told me about this"). Nowadays the cattle are less wild.

(Passing by Isva [NB a different Isva [Coyote springs] from the one near Supawlavi Housing] and Isvaftukwi [Coyote springs butte] - the cone-shaped butte to W of highway by road towards Leupp) DT: Hopis used the water from Isva before; some got their water from there. During eagle-gathering, my uncle got water there (for himself and his horse) and then went S to get eagles from the rim. When Hopis went to Winslow, they used to stop at Isva for water; by where the old trail/road was. Where the sun comes up, that's where our clan eagle shrines stop; from there S it's Corn clan (Piikyasngyam). There are two Kwaavas (Kwaava, eagle spring) - one on the Corn clan side, one on our (Sun clan) side. At our Kwaava, we sometimes stop while on eagle-gathering trips. Deer, birds, eagles, coyotes et al go in there to get water. (DT points out Sun clan eagle-gathering area; we turn off at Little Painted Desert County Park to look).

DT: Corn clan Kwaava is in there (pointing); our Kwaava is to the NW. The old Winslow road is where the Sun and Corn areas come together; if nest on S side, it's Corn; if on N side, Sun clan takes it.

Nuvakwewtaqa ("the one with the snow belt") is on the SE side of Chavez Pass; a small butte on Chevelon Creek. But Hopis also use "Nuvakwewtaqa" to refer to the buttes area there in general.

MS: Nuvakwewtawa is where the Sun Forehead clan gets their eagles too. NB: LCR is just Paayu ("the river") in Hopi, not Palavayu ("red river"). From LCR, my GFs got cottonwood from Leupp-Tolani Lakes area (where the Oraibi and Polacca Washes come together); they followed the river looking for cottonwood for house-beams.

DT: I had my cattle in between that confluence; it floods in there, and we were all over that place. There are several dikes in there, made by a federal agency (CCC?).

MS: Ho'tsiva ("several cedar trees spring") - down towards the Mogollon Rim. Nuvakwewtaqa is behind Honmuru ("bear ridge"). Pihikha (an Apache name? MS wonders) is on the S side.

DT: My uncle told me, and also Gibson Namoki of Walpi (Water clan) that the Sun clan ruin at LCR is on the S side of the river. We used to get eagles out on the creek and then up to Nuvakwewtaqa, and then all the way to Yuvukpu ("subsided/caved in place") - Meteor Crater: that is all the Sun clan's area. Other clans went over to Homol'ovi, N of LCR, but didn't stay there long - moved on. People here (on the S side) were watching them. When most of them left, a headman here said we should follow them up to the Mesas. We were third from the last to leave Qalngyam from qaala, packrat [poss. derogatory] - last-comers. They came through Chavez Pass; they had no clans. They went up to Songòopavi, but they were not brought in the village, because they had no clans and nothing to show (i.e. ceremony). So sent them to Supawlavi. Then they became Qalawungwa, Sun Forehead, because they arrived at Supawlavi just as the sun was

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coming up over the horizon.

MS: Andrew Hermequaftewa is my GF. he told me there should be another ruin also in this vicinity [S of LCR standing at Sun clan ruin]. We stayed for some time and raised food, and then moved on because we were supposed to - Maasaw gave us culture and our name: "Pay umumi maatsiwni Hopi" - "you will be called Hopi." Then others went from here to Tsimontukwi (jimson weed butte = Woodruff Butte), including Siw (Zunis). There are nine shrines at Tsimontukwi - perhaps there were nine different clans, inc. Zuni. So it is not just a Bearstrap shrine. There are old songs, like Tsa'kwayna, that come from Mesa Verde, Chaco Canyon, and Kawestima (properly "Kaywestima" - the name of the chief there [MS's view]). There are also Hontsomo (bear hill) and Honmuru (bear ridge) in this area (to W of Sun clan ruin). Mesa Verde is also Honmuru. The Water clan came in here first, then the Corn clan. Water clan brought with them the heart of Paalölöqangw (MS emphasizes source for this as Andrew Hermequaftewa). Corn clan brought Lakona (the Lakon ceremony) with them; then they moved up to Siipa, where they practiced the Lakon, before going up to Hopi with it. Then the Sun clan came, and then the Sun Forehead are the last. There are just five clans at Songòopavi now - used to be many more; only one Bluebird man left (Eric Polingyouma). Everything was settled (at Songòopavi) before we got Katsinas. The Mongwi went hoopaq (NE) to Paviwmiq/Pavi'omi/Pavimiq to get Katsinas. Soyal/Leenangw Katsina was the only one we had (these are the same katsina, acc. MS) to begin with. MS thinks Sakwavayki ("blue river house" - a ruin) is on Clear Creek, not Chevelon Creek. My FB brought me there during Sa'lako: we got water here and took it back for the Sa'lako ceremony, ca. 1957. And my F (Paul Saufkie) also came there (Sakwavayki) ca. 1936 to get water for Sa'lako.

[en route to Sand Springs from Clear Creek]

MS: Paayupi ("the river place") is a Hopi hunting place for antelopes and rabbits near Homol'ovi. Rabbit and deer are the main thing to hunt re: initiation. MS was initiated 1951/52 (i.e. into Wuwtsim) at Songòopavi. In 1957 he was center man at Sa'lako ceremony.

DT & MS: Mormon Mountain: Aalosaqa shrine is up there.

MS: Mormon Lake belongs to Hopi, acc. Andrew Hermequaftewa; it is part of Hopitutskwa. It does have a name, but can't remember it. There is a Tsorpa (bluebird spring) in Flagstaff near MNA, and a Kiisiw/Kisva (shady spring) right there too. There is another Tsor'ovi (bluebird on top place) and a Tsorpa at Cottonwood too. There is a Tsorpa at Songòopavi behind Flora Mae Lomayestewa's house. [MS points toward Nuvatukya'ovi, and names Pa'utsvi, Munaqwvi [Sand Springs], and Tuwiiva (ledge spring) as other significant springs].

DT: Suhuva (salty spring) another spring by Sand Springs.

MS: calls same spring Qalva.

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MS: At Jack's Canyon they got sticks for bows. I stopped there with my GF and my F's god-F - used to get bow wood there. It was a different kind of wood from what they use now (kwingvi, oak - current use) for awta - awtangavi (bow-making material). Hopis used to travel a lot (before fighting began, with Navajos et al); when they went to hunt at Homol'ovi, they went for so many days and camped there - not just one or two days. Points out Söhöötuyqa (Blue Point).

(At Sand Springs) DT: There were Hopi gardens at Sand Springs (Munaqwvi), until Navajos chased the Hopis out. Also the Hopis watered their cattle there. There were stepped, terraced gardens there - DT has seen them a long time ago. Orayvi and Hotvela used to plant there. The YT ranch (=Benjamin Wytewa's cattle outfit), the Hamana ranch, and the Coin (as in Willie Coin) ranch all used to water their cattle at Sand Springs. There is a government building here. The government built homes for Hopis (like at Isva and Philip's Farm). The Hopis here used to grow vegetables for the school. There was a sheep dip also here (at Sand Springs).

[en route back to 2M]

Sutava - red ochre spring, E side of Pangwuvi (bighorn sheep place = No Trail mesa). They used to hunt bighorn sheep at Pangwuvi

Tamaatuyqa (teeth bluff) - white bluffs NW of Sand Springs.

Blue Point
Suhuva, salt spring - on little flat-topped mesa.

Masiipa (gray spring = Shonto Spring) - spring at cottonwood tree by Leupp-Oraibi highway - used for livestock, drinking water, and also ceremonial purposes (when Songòopavis go to Flagstaff for salavi [spruce] they place pahos at Masiipa.

Pa'utsvi ("water dam place") - ridge above Burro Springs.

<u>Ronald Humeyestewa 5-26-2004 (Bear clan, Musangnuvi, dob 9-29-1949); his house, then up to Musangnuvi, via Sunlight Mission road and on up N looking at springs along the ledge on the E and NE side of Musangnuvi and Supawlavi.</u>

(Looking at Forde map): there is another spring E of Musangnuvi, SE of Lemeva, called Hontupövi; Flute society did their rituals there in the past. It lies on a burro trail. [This is not at the same location Forde records]

Koriita [=Forde's Kojila] - rainwater holes - where they got their water.

Tukavu - heard of it, but n.k. where it is (PW suggests it may be tsöqavu - but this turns out to be wrong - see Eldon Kewanyama interview below)

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Pisapölva - heard of it, but n.k. where it is.
Taalawvavi (my god-F, Starlie Lomayaktewa, used to say it that way) - it was a big sand mound/hill; a cave collapsed in, and then it was called Wukovöva (big gully) - that's where Taalawvavi is. It's covered up with sand now; water is not coming out now, but it could be cleaned out and water would come out again.

Hontupövi is also used by Antelope and Flute societies - I have been there for that purpose. It was a big dug-out contoured with flat rocks. But it caved in and is covered with sand. Right above was a giant peach tree, the roots go down to the spring, and sucked up the moisture, so the spring was drying up. At that point, the societies switched over to Lemeva for their ceremonial spring. Our village mainly used Toriiva and Lemeva springs. But we use other springs also for ceremonial purposes: Ho'tsiva, Mötsifkyahoyvi, Aqwpi, Asayva - we share these with Supawlavi. At Aqwpi (ca. 1/4 of a mile this way from Supawlavi) there is a trough down below it - a water pipe runs down from the spring to the trough. A few years ago, lightning struck the cliff wall. The Two-Horn society had to purify it afterwards. My village went up to try to clear the spring out ca. a little more than 10 years ago. The water is still active. My brother still uses the water from a well there. There is another spring above Aqwpi almost at the cliff top, but it has been sealed off for a long time.

Mötsifkyahoyvi is still active: we used to haul water from there with 5-gallon cans on burros. But it is no longer used for that - used for ceremonies now. On W side of Supawlavi there are 3 springs - I used to work there for the Abandoned Mine program. Tsöqavu is where people get white clay for their rooftops - rainwater always collects there; tum'owa (white clay) from there - by the road from Supawlavi to the Cultural Center. On S side of Supawlavi is Ho'tsiva - 1/4 mile from Supawlavi then 1/4 mile there is another spring. By the base of the wall is Handpump spring. We also went up there on burros for water; it is a real good spring - tumöftsöqa (white clay) from there - good tasting, used it like Skoal. A lot of kyevefsi (wolf berry) and suvifsi (sumac) grows up there. A lot of suuvi (sumac) grows right near the spring - Suviipa. Antelope ceremony goes there to gather material.

Asayva also had gardens a long time ago (no gardens at Mötsifkyahoyvi or Aqwpi) - they grew sweet corn, beans, tomatoes, chiles. RH remembers them in the 1950's - we shot doves up there. People still garden at Lemeva, but not at Toriiva now. At Toriiva, they gardened when I was young - corn, chile, tomatoes, squash, zucchini squash, bread squash. When I went to school at Toreva, everyone had small plots at the spring; the bus drivers and school janitors also used them.

RH also mentions Isva - distant spring, where there was a small village too (I think he means the one near Siipa). Towards Isva, also is Philips Farms - people used to farm there long ago; some houses are still there; the farmlands are barely visible just below the houses. Between Hukyatwi (windy cliffs) - [across from Walpi] - is Eggloffstein Butte - one of our clan's eagle buttes. Straight west of Eggloffstein Butte is Siwafsikvi, where people used to farm also; old farm

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equipment is still there - farmed before my lifetime. Water for Philips Farm perhaps from Isva?

Clear Creek-Sakwavayu - one of our main shrines is there. I have been there myself. The spring has great significance for ceremonies for all three 2M villages - Musangnuvi, Songòopavi, and Supawlavi. Where the water is seeping from at Clear Creek. We make sakwa- turquoise-blue mineral paint over there. It is a very sacred place - that is why they go there. A lot of ceremonial songs contain the word 'Sakwavayu.'

(In the field, just above Sunlight mission, looking up gully toward top of mesa on which Musangnuvi sits). Looking up at Hontupövi. Leelent (Flute soc.) used it. It was still there when I was thirteen years old. Named for Bear clan (Hontupövi - "bear cliff gorge place"). Aqwpi is visible from here by white rocks with vertical stripe (in distance to N up near cliff top). Mötsifkyahoyvi ("all clumped together place") not far from there - to S of Aqwpi. Lemeva gardens are still planted. A place where white clay is also called tsöqavu (as well as a dammed pool). Taalawvavi (pointing to it from on top of the mesa ledge where we are) is where the green trees are visible down below. Wukovöva is where the sand is falling in. Qahavavi ("place of willows") - willow grows down there (looking S) - there used to be a spring down there. At Mötsifkyaf'oyvi [the way he seemed to say it this time], the spring is visible. From Aqwpi, the water is good for cooking beans and coffee. Past Aqwpi, there is another spring, RH does not remember name. Also peach trees and suvifsi (sumac) - now sealed with rocks, sand and plants.

At Asayva (looking up towards it), down from there are stone terraces inside an orchard, probably sectioned for different crops, and there are some garden plots below the peach trees, and below that is kyevefsi and suvifsi. Asayva also used for watering horses and burros. Angwuspa is up N beyond the bend (we do not visit - road subsided): there is a trough there and willows. Farther N of that, Harlan Willams' F used to plant; there is another spring up there with a long name (Harlan's M, still living, would remember it) - he used to keep his horses in the valley and water them at the spring.

We used to care for the peach trees better - water and prune them, but people are getting lazy now, so they're drying up.

At Tsukuvi ("point place") on top of the mesa, there are ruins: the Pumpkin and Katsina clan came from there; there is also a tuutuskya (shrine) there for Angwusnasomtaqa (Crow Mother). Petskovi butte is visible in the valley.

Joel Nicholas notes: Isqaasokpu ("coyote burp") is a spring below the store of the same name on 2M, NE of Songòopavi, and there are gardens there below by the spring. Willard Mowa (GS of Augustine Mowa Sr.) farms there.

<u>Eldon Kewanyama ("Rain clan" - Patki, Songòopavi, dob 10-6-1930) at his house, 5-26-2004.</u>

Hooyapi - Little Giant's Chair. My in-laws plant at my clan fields (Patki) near there.

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Kwangwaf'ovi ("sweet on top place") - a wash comes from there on the N side. There is blackened and burned sand there and a paatufha, flooded area. That is how we irrigate our fields - from the rain. We have to pray hard for the rain: we depend on rainwater, we do not do irrigation. At Pa'utsvi (Burro Spring) is the main water for ceremonial use by the Maamasit Leelent (Gray Flute soc.). In August, one of the Maamasit (Gray Flute men) all dressed up tuns to Pa'utsvi to get their water. Qötsatspelvi is the main place where the Gray and Blue Flute societies get together and sing together. The men go into the water - only the Flute chief knows. These are the main springs for the ceremony. They get water and mix it with flowers in a laakuytsaqa (medicine bowl). They pray into it with hooma (cornmeal) and tobacco and smoke into it six times. Hofqöyvi (from the NE) is where the runners come up during Snake, Flute, and Basket Dances. The other way is via Kisatve (from Shady Springs). Water from there is used ceremonially at Powamu and Patsavu for He'e'e and Haha'ywuuti. Above Qötsatspelvi is another spring, Tuyqavi ("edge place" spring) and another one. Also Suuviva is another spring right by the highway where it goes down (below Cyrus Joshwytewa's house on the edge). Höwiipa (dove spring), right by Weaver Selina's art gallery, is used for Social Dances. Tsorpa (bluebird spring) by Flora Mae Lomayestewa's place - water is very cold. Another spring is Hotniwpu, but a rock fell into it, and the water is not coming out any more. There are a lot of springs in this village. Pavispa (yellow clay spring) is the baseball field - clay from there is used for pahos. Hohoyawvi (stinkbug spring). Kwangwif'ovi - take sheep to water there. Songòopavi spring [not meaning Masiipa, but the one to the E of there] was still flowing when I was young. Songoohu (sand grass) is used for making "Hopi suitcase" (i.e. for wedding robe), There are two Masiipa springs; the one down below is, like Songòopavi spring, also closed up now. There was a sheep drinking-trough but all blocked up now. We irrigated cotton down there: cotton needs a lot of water [and see below]. Way up N [sic] of the village at Matövi is where the Sakwalelent (Blue Flutes) got water for the Flute ceremony. They go in the early morning and come back by evening, but sleep down below and come up early in the morning. Nowadays they sleep at Two-Horn kiva.

Q: Why is water important?

There are a lot of springs. I am against the highway workmen blowing up rocks and destroying springs. Qötsatspelvi - that's where the chief makes a lot of pahos for that spring.

In our religious ceremonies, we use that water from the springs. In Wuwtsim, I get water in tawiya, a water jug, then smoke into it, and put flowers into it. Then the Wuwtsimt come out, and I spray that over them (maakwanta) [i.e. to bless them].

Patkiwungwa is Rain clan. My ruin is Awat'ovi. We had an argument at Hooyapi: there were a lot of us under Patkiwungwa. Then there was a competition down there: "if you want to be with me come with me." So they spread out [into two groups] and sang all night. One group stayed and the other group went off and separated. The first spread out sand on the ground; then the plants came up, and there was nothing, just a little bit of piikya [beginning stalk] on the watermelon. So those who won were piikatiwta, and became Wukovatkingyam; the others became Piikyaswungwa (Corn clan). Songòopavi would not let us in. So we went to Awat'ovi

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and made our home there. Then totaatsi (= Spanish) came and built the church. They killed the totaatsi, and we came here (to Songòopavi), stopping for a while at Paaqöltsomo ("water hollow hill," where the new hospital/clinic is) [Note to TJ: this may be another reference to Mastsomo, or it may be another place altogether], and asking the chiefs [for permission] to come into the village. He [the kikmongwi] said, "You are killers, and I don't want you here." So all those people went to Polacca [i.e. Walpi]. Then our side went to Musangnuvi: that's where our ancestors made our living. Then our grandmother [this may be literally his grandmother, but possibly a reference to an earlier Patki clan woman] met a boy from this village and married but not in the Hopi way of nowadays; the wedding ceremony is new. That's how we got Yolanda, Mimi, Winnie Mae, and Dora (my Zs) - all live on this side together in one section of the village. And the Piikyasngyam are right here - now they are calling themselves the "Corn clan."

Tukavö [see Forde map] - there is a ruin there, the house is on this side [i.e. toward Songòopavi]. [This seems to be Forde's site that Ronald Humeyestewa did not recognize or thought should be Tsöqavu] My F [Claude Kewanyouma, the old Kikmongwi of Songòopavi, from ca. 1930's to 1980's] grew a lot of things: grapes, plums, even peanuts.

Each kiva planted cotton down by old Songòopavi spring. Each kiva had three rows, from which they carded their cotton. They brought up the cotton [to the village] to weave. Each kiva group makes prayer-feathers out of that cotton string; they spin it, and then stretch it out. Nowadays we get cotton bolls from the Phoenix area. Each kiva had its own cotton rows: Kwan kiva, Al kiva, Taatawkyam's kiva, Wuwtsim kiva, and Snake kiva. They still grew the cotton down below when I was a young boy. But old Songòopavi spring area became dangerous for people; "Paalölöqangw was eating them up down there." [NB: re-check that this practice of cotton-growing persisted in his own lifetime with Joel Nicholas].

[Tuyqavi, Isqaasokpu, Suuviva, and a spring N of the Cultural Center on W side of mesa - with several clay pictographs of spiders, especially - visited with Joel Nicholas today also. Isqaasokpu and Suuviva have active gardens and peach trees.]

<u>Vernon Masayesva, Kykotsmovi, 5-27-2004</u> (his house)

The quantitative standard to Hopi water rights in the LCR case is not the right one to use. The idea, for example, of Practically Irrigable Acreage is based on a notion that forces Hopis to waste water, because it is a strictly economic approach to water use, rather than based on cultural values and perspectives. It just doesn't work for dry farmers. That is the basic problem with this water rights thing, it is using the games set up by federal laws.

Another way of fighting this water rights issue that follows the traditional perspective would be to "use the paper at the bottom" - as the elders always used to say. I'm convinced the document they're referring to goes back to 1812. There was a conflict between the King of Spain and others. Prior to this, they recognized them as citizens subject to the King - but they had inferior rights. To satisfy the liberals, Cortes came out with another law to give everyone equal

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citizenship rights - this became the document the Mexicans used for their independence [Plan of Iguala]. In the Treaty of Guadalupe Hidalgo, the status of indigenous people was recognized as citizens (except for nomadic peoples warring on the settled communities - these were barbarians - like the Navajos). Now your rights as a citizen were 100% protected.

In New Mexico, the Pueblos are recognized under Guad Hid. and are accordingly protected. Arizona Water Resources Dept.(Herb Gunther) *waiting* for an application re: grants rights, and groundwater transfer laws. In AZ no-one enforced groundwater rights like NM where there are groundwater codes. There are policies that limit the amount you can get underground, for example a developer has to show a possibility of 100-year water source for use of the land. But there is no enforcing authority or code in AZ. But the groundwater transfer law is pretty strict in AZ: that is the only hope remaining to us in the present (you can't bring C-Aquifer water over the hill to Phoenix). They are plugging loopholes at present. But Peabody secured an exemption to the inter-basin transfer prohibition on water - unbeknownst to the lawmakers - as an obscure amendment to transfer LCR basin water to another. This is a huge exception for one company.

Southern California Edison is probably going to buy C-Aquifer water from Navajos for "product." But Hopi also wants a lease. Arizona is reluctant to use the water for the slurry, but cannot do anything about it, because it is "product" (i.e., reclassified as non-Arizona water once it has slurried the coal to Nevada). But the "excess water" law kicks in when you are using too much. Right now, it is 50-50 water and coal; we could argue that it is in excess to be reclassified as "product." With the N-Aquifer there is a difference: Peabody does not own the water: they have a lease agreement to mine coal, and they gain use rights to water to make it into "product." But the Mohave Generating Station is salvaging that water once they have taken the coal out. We could go after Peabody big-time re: the lease vs. ownership of water issue. The plant salvages half of the water that is delivered - to cool down the plant - they are "stealing the pacts." [?] According to Peabody testimony, they have a "right to use" not a "right to own." That water is not for reclamation and subsequent re-use.

If the Hopi Tribe can file an application for water, using Guadalupe Hidalgo Treaty, under the Arizona application process, this would pressure the energy companies, and would also help Arizona protect the C-aquifer water. Under Guad-Hid., Hopis are owed government protection from Navajos. The State of Arizona wants to protect C-Aquifer water: a policy is in the works right now.

We have a meeting planned at Songòopavi to see if we can use the Treaty of Guad-Hid for water rights. We never filed a claim to the Colorado River (because John Boyden advised against it). But we can still claim water rights under Guadalupe Hidalgo. If we use Indian Water Rights doctrine, we will lose. We need to go back to international law.

Hopis were using all the water available historically - for agricultural reasons, and ceremonial purposes. Springs are passages to the water-world; they are shrines, breathing holes for the underground water. The water sucks in the moisture from the clouds and breathes out again - like

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a body. It's not so much the quantity, it's the health of its breathing - that's what is circulating the water.

No Peabody doctrine addresses that water. They told us all they would use would be the equivalent of taking one cup from a 55-gallon barrel: one tenth of one percent was their argument. But 90% of the springs have dried up - the "breathing" has dried up, there is no more "circulation" of the water. Dr. Nabhan's inventory of the springs shows this. The water is not being recharged. In the aquifer, it is melted ice from the last Ice Age - it's non-renewable water. Once damaged, it is permanently damaged. Peabody will never acknowledge that.

Hopis were saying in 1970 [to Peabody], "you shouldn't take too much out, or the ground will shake, the land will sink, and drought will come." Now we are in the middle of 7-year drought. This Navajo guy is mapping all the sinkholes - a lot are developing, just like Hopis warned. It is like putting a needle into the valve of your tire.

To Hopi, every spring is a shrine, is sacred: that is where the water serpents live and suck in the water [from the clouds]. That's why the springs are "coiled up" [i.e., the coiled walled pathway down to the water, as at Toriiva or Orayvi's Leenangwva] - because that is how snakes drink - coiled up [i.e., the configuration of walls at springs has a symbolic association - with snakes, especially Paalölöqangw - as well as a functional form]. In the summer, that is how snakes drink - coiled up, and then the water goes into the coil. [Implication: by deliberately building spring walls and access paths this way, Hopis deploy a magical technique to help the springs suck in more moisture from the clouds and retain it - like in a snake's coils]. At springs, you always offer a prayer with cornmeal, and then scoop up the water in your hands and drink, and then throw some towards the village [in effect, telling the water to go and rain over there].

Hopi belief: Water is sacred - it talks. Every water has its own song. each raindrop has its own song. No two droplets are alike - and they respond to human thoughts and emotions, they resonate (if we do this right). And the more resonance, the more energy, and the more chance the rain will respond. It's like $E=MC^2$, where M is the people, and C^2 is consciousness times the speed of light. Hopis say that if only one person has the right thoughts, good thoughts, and if another person joins, and brings his thinking, his consciousness into sync. with the first one, then the energy expands exponentially. But if more people have bad feelings, this leads to destructive energy. Water has the capacity to heal or destroy: it can be merciful or merciless, depending on how you conduct yourself. I believe that absolutely.

Snakes move around like a vibration. We [the Americas] are one continent connected by water - by the water serpent. Look at the ocean and you see that snake moving. The ocean is breathing - in and out, with the tides. Hopis know this.

It is not just about one spring here or there - not just your toe; but the toe [say] is connected to your ear, through water. You were conceived in water, submerged in water in the womb, and came here through water. When you die, all the liquid in your body (70% of you) goes into the

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earth. There is no such thing as death, just transformation; you "go home," just like in the Home Dance. The Home Dance represents three worlds - the tree world, flower world, and the cosmos. The Katsina father at the Home Dance, says to the Katsinas, "go back to your real home." The common home is in the sea, so he is saying, go home to the sea and come back again - representing hydrological balance.

But scientific hydrology, framed mathematically, is the basis for decisions [on water]. They are playing around with our lives. The Hopi science of hydrology is not seen as "real" since you can't measure it. They tell us, in effect, "your science is inferior." Here our lives are being changed drastically, our resources are being exploited - and all the bureaucrats are listening to their science, not ours.

Of course the Hopis were using all of the water, even if not materially; all our prayers, our meditations are connected to those springs, wherever they might be. Water is life. What is a creator? Water! That's where it started. Water is a life force. Hiiko means to drink, hikwsi (from hiiko) is breath: water is life/energy. Lightning is basically energy, divine energy, and where it hits the ground is sacred - there is a lot of energy there. Hopis pray with paho (prayer-stick/prayer-feather) - taken from paahu, water, and hoohu, arrow, signifying lightning, power, energy. This is what we use to deliver our prayers, and with eagle feathers these carry your prayers further. There are different types of pahos. Each spring is different so we make different pahos for different springs; e.g., Kiisiwu has special pahos. Only those religiously ordained may make pahos - because they are energy. if you're not initiated, don't mess with that, because you're messing with energy - it's dangerous. This is just surface knowledge, common knowledge of Hopi beliefs and practices. And these are my interpretations; I am just sharing with you what I learned, what the symbols and rituals mean to me.

[responding to Q: re: more farms in the past]: Go to the village, and go back in time to when everyone was using the spring, e.g., at Orayvi. The first thing everyone did in the morning was to go down to the spring and take a bath. The men went first, then the women came down when the sun comes up. The spring was like a glue that kept the village together - so it was greatly revered and they took care of it. Then the white man came and sunk a deep well. The water was plumbed into the houses, and everybody forgot the spring. So at Hotvela now, things are not in good shape - half of the gardens are abandoned. We have quit listening to water, quit resonating with water. We have easy access to food. Hopis don't pray any more, our hearts don't come together anymore. So what do you get? Wind. That's the first thing that happens. But there will be someone out there growing crops - even when there is no rain. That is the proof that someone will be rewarded (cites his F continuing to plant even in the midst of the long drought - recorded in an issue of Conde Nast Traveler last year).

Pay yeesiwni - let there be life - that is what the Katsina father ends all prayers to the katsinas with at the end of the dance.

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Leigh J. Kuwanwisiwma, 5-28-2004 (at his field at Kwaakuku).

Kwaakuku (eagle claw) refers to the mesa formation above the field, shaped like an eagle's claw. The family has farmed the land here for generations.

Wuyongwni [?] - a windbreak going all around a plant [e.g., a coffee-can].

LJK built the berms here to channel the water into his field. Pövanmuru - berm; munlalayi - dike, channel. Plants different crops in different area. Red corn is planted for early corn in mid-April. He will plant beans, watermelon, squash this weekend. LJK had Wilton Kooyahoema construct a 8-10' dike by his big field with his large tractor. Dikes were there but not so big in the past before tractors. The floodwater sweeps down pine cones, twigs etc. that replenish nutrients in the soil. My farming area (at hoopaq [NE] - the big field) sits right at the mouth of a wash - a disadvantage because everything spills into it. Other fields away from the mouth are more protected. This year it took about one month to plant all the big field; all done by hand, not with a tractor. My M and I sponsored a planting. I am just waiting to do my beans.

Beans:
pinto - pinto beans
tsatsaymori - Hopi navy beans
maawi'öngwa - string beans
hatiko - lima beans - use these during drought, because have a deep taproot - drought resistant
qötsahatiko, sikyahatiko, masihatiko (white, yellow, gray hatiko). These are the ones I plant; there are other types.

2 species of Hopi squash:
homivatnga - bell shaped squash
patnga - whitish green, plain squash

Also:
Momonvatnga ("Mormon squash") - big yellow squash
Wupavaapu - string beans - my GF was good at growing these here.
Some zucchini squash, though this is more of a woman's garden crop
kawayvatnga - watermelon
melooni - honeydew melon
patomelooni - mushmelon
palatko - a redmeat watermelon (paalat put tokoyta - "its red flesh")
sikyatko - yellow meat watermelon

This field is 100% dry farming. There were bean patches all the way from here up to Paqaptsoqvi. Orin Poley, Floyd Dewangyumptewa, and Morris Robinson all had their fields along that route. A few had corn, but most beans.

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